2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

them never to mention the name of, and to avoid all allusion to, the deceased, their idea being that the dead should be utterly forgotten, though they will add a stone in passing to the cairn of a distinguished chief or hero. The death of a child is marked by a display of sincere grief on the part of the parents. The horse it has been accustomed to travel on during the march is brought up, the gear placed on it, even to the cradle, and the horse, thus fully caparisoned, is strangled by means of lazos, whereas in all other ceremonies where horses are killed they are knocked on the head with bolas. The saddle-gear, cradle, and all belonging to the child are burned, the women crying and singing. The parents moreover throw their own valuables into the fire to express their grief. These things some of the women who cry are allowed to snatch out, as a recompense for their services, but they seldom benefit much. On the occasion of the death of an only child of rich parents, fourteen horses and mares were slaughtered, in addition to the one it had been accustomed to travel on. Towards evening of the day of the event, previous to the burial of the corpse, a select party of old women marched in procession round and round the camp, crying and wailing. Gifts were also sent to the bereaved parents by the chiefs and relations, as a well-meant effort to divert their minds from dwelling on their loss.

The religion of the Tehuelches is distinguished from that of the Pampas and Araucanians by an absence of any trace of sun-worship, although the new moon is saluted, the respectful gesture being accompanied by some low muttered words which I never could manage to hear. They believe in a good and great Spirit, who according to the tradition related by Casimiro at the place, created the Indians and animals, and dispersed them from 'God's-hill,' as he explained the Indian name of the down (page 93). I am not at all certain that this was not a confused combination of the story of the Creation, as told by the missionaries, with his own ideas. There is a great tendency in the Indian mind

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

[782] 755 house erected, and a feast and dance takes place. If a child falls ill, the doctor is sent for, and if he says it will live, great rejoicing and a feast take place. The doctors, although they depend chiefly on incantations and magic to perform their cures, must have some other knowledge, which they keep to themselves, as I have known them perform two or three cures when the sick people appeared to be rapidly sinking. I will cite one instance of their treatment which came under my particular notice. The patient, a child of about a year and a half old, was very ill with influenza, and we all thought it would die. The doctor arrived in the toldo, and laying the child on its back, proceeded, after patting it lightly on the head, and murmuring an incantation, to place his mouth close to the patient's chest, and shout, as far as I could understand, to exhort the evil spirit to leave the child; after this he took it up, carefully handed it to its mother, who under his directions, smeared it all over with gypsum. This over, it was handed back to the doctor, who had been absent a minute. He then produced a hide bag, at the bottom of which were some charms; into this he inserted the baby's head several times, muttering incantations; after this a white mare was brought up, and after being painted with red ochre hand-marks all over, was knocked on the head, cooked, and eaten, care being taken, as before, that no dogs approached. The liver, heart, and lungs were hung on a lance, at the top of which was suspended the bag containing the charms. Whatever effect these ceremonies may have had, the child recovered. On the death of a child great anguish is displayed by the parents. The horse it has been accustomed to travel on on the march, is brought up, the gear placed on it, even to the cradle, and the horse, when fully caparisoned, strangled by means of lazos, the saddle gear, cradle, and all appertaining to the child burnt, the women crying and singing; the parents, moreover, throw their own valuables into the fire to notify their grief. These things some of the women who cry are allowed to snatch out as a recompense for their services; however, they seldom benefit much.

I have now described most of the principal ceremonies observed amongst these Indians, but have not touched on their religion in any way. They believe in a good spirit gifted with much power, who made the Indians first, and also the animals necessary for their maintenance, which he dispersed from a hill visited by us in our wanderings, situated about lat. 47 degs. south, long. about 71 degs. 40 mins. west. This great spirit, however, according to their ideas, takes but little trouble as to their welfare; consequently most of their religious ceremonies are for the purpose of propitiating the evil spirits, which are several. The chief devil, however, who rejoices in the name of "Gualy-

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514
Tehuelche SH5
Chiquito SI-9
Mbaya SK11

A 123 777 (77) former customs, raved when they found their medicines laughed at, and the fountain of their gains dried up. The jugglers, who had sucked the bodies, and drained the property of the sick, were despised by their countrymen as a set of worthless drones.

T 753 756 The Patagonians, and other southern savages, think the body of a sick person to be possessed of an evil demon. Their physicians carry about T [534] drums, with horrible forms depicted on them, which they strike by the sick man's bed, either to consult the demon concerning the nature of the disease, or to drive it from the body of their patient. If any one dies of a disease, the relations persecute the physician most terribly, as the author of his death. If a Cacique dies, they T [166] put all the physicians to death, that they may not fly elsewhere. Actuated by an irrational T [763] kind of pity, they bury the dying before they expire. Father Strobl pulled one man alive from the grave. The Guaycurûs call their physicians Nigienigis. A gourd filled with hard M 756 seeds, and a fan of dusky emu feathers are their chief insignia, and medical instruments, which they always carry in their hands that they may be known. I must not omit to speak of the physicians of the Chiquitos. A juggler physician, C 756 when he goes to visit the sick, fills his belly with the most exquisite dainties, chickens, hens,